Quranic corrections of the Jewish Bible

Meticulously and precisely the Quran corrects the Bible. The Quran does what thousands of scholars and thousands of years still can't do.

1. Evolution of humans
2. The cow and the guilty Priests
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The Bible, The Quran, and Evolution

Here we will compare the Bible, and the Qur'an to the popular theory of evolution.

Astronomers today have powerful telescopes and have studied the formation of our neighboring galaxies. From the studies we learned that galaxies are formed from the condensation of spiraling celestial "mists."

This is confirmed in the Qur'an 14 centuries before this was discovered by the " Hubble Space telescope" in 1925.

"Then He settled/equilibrated unto the firmament(sky) when it was smoke...." (Qur'an 41:11.

We know from both scientists and the Qur'an that in the beginning, there was nothing in liquid or solid state, only in gaseous state yet the Bible is not in agreement on this matter;

Genesis 1:1-2 (Revised Standard Version) "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the **waters**."

The next verse in the Bible shows a chronological inconsistency. The Bible claims that there was light in the Universe on the first day;

"And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day." Genesis 1:3-5.

Yet then we see in Genesis 1:14, that the sun was not created until the 4th day;

Scientists today know that light is a reaction to other stars in the Universe, and without the sun, (which was not created until the fourth day according to the Bible) than it is simply wrong to claim there was light when the sun was not yet created.

Again we see this discrepancy is not in the Qur'an, the Qur'an confirms what scientists of today agree upon, which is that the elements in the Universe were created at once, this is known as the "Big Bang theory":

"Do not the disbelievers see that the heavens and the earth were fused then We ripped them asunder.." Al-Anbia(21):30.

There are some truths in the Bible, but also some obvious disagreement with scientifical facts. Another example is the growth of plant life on earth.

The Bible says that on the third day;

"And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so." (Genesis 1:11)

The problem is that God created the Sun on the 4th day (Genesis 1:14) and complex seed formation can not occur without sunlight.

In contrast to the Old Testament, the Qur’an does not use a day by day chronological description (i.e. on the first day, second day, third day ...), instead the Qur’an uses concise terms which do not prompt objections.

The Qur’an clarifies that the food appeared two eons after the light was in the Heavens:

"And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers." {Qur’an 41:10}

Verses 41:11 and 12 in the Qur’an, use the adverbs "thummah" and "fa" which imply series of events. Neither of these two, however, are used in verse 10 (the only one which mentions four periods) which instead uses the adverb "wa" implying parallel, or "overlapping" actions.

Therefore, we see the total time to complete the mountain formation and food growth is 4 periods. Within 2 of these four periods, we see light .

"So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing." (Holy Qur’an 4:12)

The following Verses in the Holy Qur’an also support the Theory of Evolution:

".....We made from water every living thing. Will they not then believe?" (21:30)

"What ails you that you hope not towards Allah with dignity when he created you by stages? ....And Allah has caused you to grow as a growth from earth." 71:13-14

"See they not how Allah produces creation, then reproduces it? Lo, for Allah that is easy. Say (O Muhammad): Travel in the land and see how He originated creation, then Allah brings forth the later growth. Lo, Allah is able to do all things." 29:19-20

"Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you

from the seed of other folk. Lo! that which ye are promised will surely come to pass, and ye cannot escape. Say (O, Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! The wrongdoers will not be successful" 6:134-136

"He produces creation and then reproduces it, that He may reward those who believe and do good works with equity." 10:4 and 27:64

The following verses in the Bible show some divergence when compared to other Bible verses regarding evolution;

GE 1:11-12, 26-27 Trees were created before man was created.
GE 2:4-9 Man was created before trees were created.

GE 1:20-21, 26-27 Birds were created before man was created.
GE 2:7, 19 Man was created before birds were created.

GE 1:24-27 Animals were created before man was created.
GE 2:7, 19 Man was created before animals were created.

GE 1:26-27 Man and woman were created at the same time.
GE 2:7, 21-22 Man was created first, woman sometime later.

In conclusion, we see that the Qur'an resurrects the Bible, bringing back Divine Scripture beyond the level of learned scientists. Scientists can now look up to the Message of God rather than look down to it as is done with the Bible.

God gives all humans a reason to believe, and in the case of the Qur'an, the reason was given over 1,400 years ago, before the scientists even knew what to believe in.

Peace

The cow and the guilty Priests

In the Quran {2:70} it relates how the Jews request Moses to elaborate on the cow ritual, (to the point of almost, non-compliance) with respect to

someone found dead within the
percents of a town. The Biblical reference is given as Deuteronomy 21:(1-9).

How the two accounts don't match:

In Deuteronomy, the Bible records that Jews are forgiven for murder a purely innocent man by simply killing a cow, this of course is a degradation of human life, and the Bible editors may have been motivated to record the story in this manner in order to alleviate the guilt off the Jewish people, the Biblical story is also in line with how the Jews from Egypt thought the cow was sacred and in this case, equal to the murder of a human life.

Whereas the Quranic edition preserves the preciousness of human life and shows God as a Righteous Judge, as well as dispelling the divinity or importance of the cow, just as the Quran dispels the divinity of Jesus:

Commentary on Quran 2:67-73:

A murder was committed among the Israelites in Moses' time. The method that God revealed to His prophet for identifying the killer was that a cow should be sacrificed, and the dead man's corpse struck with a piece of it. The dead man would name the murderer. This novel method was chosen for several reasons.

1. The Children of Israel had spent a long time in Egypt, and had been influenced by Egyptian customs and culture. The practice of cow-worship, for instance, had also been adopted by the Israelites, who had also come to regard the cow as 'sacred.' The purpose of Almighty God was to remove this misplaced veneration from their minds, and this murder was chosen as the means: only by sacrificing a cow would the culprit come to light.

2. Another mistake that the Israelites had made was to destroy the simplicity of divine religion by involving themselves in complicated theological wrangling. They had to learn to interpret God's commandments simply and implement them immediately in a straightforward manner. This was another lesson that was taught under the pretext of this murder case: if one engages in hair-splitting efforts to define the exact scope of divine commandments, one will only make things difficult for oneself; added conditions will serve only to complicate the implementation of what had originally been a simple

commandment.

3. The third lesson of this case was that life after death is no less a reality than life before death. Just as the dead corpse was revived, so every soul will be raised up in the Hereafter and given new life.

Therefore in the Bible, the murderer got away from God, God did not know who the murderer was to the point that the Bible claims God orders a cow killed because the murderer was unknown, while in the Quran, the murderer was revealed by God, which book is from God?

In other parts of the Bible, God finds the guilty, but when it is the Jewish priests who are the suspects, all of the sudden God in the Bible does not know ?

Hosea 6:8-9 Gilead is a city of evildoers, tracked with blood. As robbers lie in wait for a man, so the priests are banded together; they murder on the way to Shechem, yea, they commit villainy."

Can a cow be used to forgive murder ?

"No man can by any means redeem his brother, or give to God a ransom for him" (Psalms 49:7).

"So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who has shed it!" (Numbers 35:33).

Once again the Holy Quran corrects a problem in the Bible.

In one part of the Bible, it states -no ransom- will be accepted for blood spilled (EXCEPT) the killer himself.

Then the priests change the law of God by claiming God will accept a cow in place of the murderer.

Another part of this chapter that is corrected is "accountability"

All of Israel is assumed saved with the cow's blood, but God in earlier chapters clarifies that everyone is responsible for their own sins.

How soon after the murder did they kill the cow in the Bible?

We see in the previous chapter, that a murderer must be found, sought after, and punished;

Deuteronomy 19;11 "But if any man hates his neighbor, and lies in wait for him, and attacks him, and wounds him mortally so that he dies, and the man flees into one of these cities, 12 then the elders of his city shall send and fetch him from there, and hand him over to the avenger of blood, so that he may die. 13 Your eye shall not pity him, but you shall purge the guilt of innocent blood from Israel, so that it may be well with you."

so we have a tension between the earlier and later chapter in the Bible, where as one verse says the murderer can hide, while the earlier says there is no refuge in cities.

The later chapter (Deuteronomy 21) saying when you can't find the suspect, kill a cow (by the way it was quoted, immediately after finding the body) where as the earlier chapter (Deuteronomy 19) says go to another town, and "fetch" the suspect (which could take weeks) so obviously the priests were feeling some guilt and wanted to get rid of the that guilt asap.

The priests knew that they were vulnerable to the death penalty for involvement in murder; Exodus 21:14 "However, if someone deliberately attacks and kills another person, then the slayer must be dragged even from my altar and put to death."

Therefore priests did not want an investigation, so the Judaic priests took a previous law regarding cows and cleansing and changed it to hide the guilt;

The alteration of the cleansing cow law;

In Numbers 19:11 "He who touches the dead body of any person shall be unclean seven days; 12 he shall cleanse him self with the water on the third day and on the seventh day, and so be clean; but if he does not cleanse himself on the third day and on the seventh day, he will not become clean.

13 Whoever touches a dead person, the body of any man who has died, and does not cleanse himself, defiles the tabernacle of the LORD, and that person shall be cut off from Israel; because the water for impurity was not thrown upon him, he shall be unclean; his uncleanness is still on him. "

what was first a law to kill a cow and use it's ashes mixed with water to clean the contamination of touching a dead man, now has been escalated and elevated by the priests to be a law to remove the guilt of murder. Something to be done immediately upon finding the dead body according to the priests without an investigation as previously ordered in other chapters.

But regardless of their attempts to hide or suppress the guilt, God knows who the guilty are and demonstrates in the Bible, and later clarified in the Quran that the guilty can not hide from God;

Isaiah 26:21Look! The LORD is coming from heaven to punish the people of the earth for their sins. The earth will no longer hide those who have been murdered. They will be brought out for all to see. (Quran 2:70)

Jeremiah 2: 34 Your clothing is stained with the blood of the innocent and the poor. You killed them even though they didn't break into your houses! 35 And yet you say, 'I haven't done anything wrong. Surely he isn't angry with me!' Now I will punish you severely because you claim you have not sinned."

Isaiah 1:1:21See how Jerusalem, once so faithful, has become a prostitute. Once the home of justice and righteousness, she is now filled with murderers.

and God knows best.

In conclusion:

1. suspicion automatically falls on the priests for:

a) wanting an immediate sacrifice to remove the guilt

b) ransom is used for blood spilled, when the law forbids such ransoms for murder

c) not pursuing an investigation
d) altering the previous cow cleansing law to include removal of the guilt of murder on Israel rather than just the uncleanness of touching a dead body (Num 19:11).

2. we see the tensions in the Bible were corrected by the Quran because:

a) other chapters order an investigation and search for the murderer

b) other chapters indicate ransom can not be used for spilled blood
c) other chapters indicate that murderers can not hide from God
d) the Quran shows how the priests tried avoiding performing the ritual to find the guilty, further showing how they tried to hide their guilt as God also revealed in the Bible (Jeremiah 2: 34, Isaiah 1:1:21, etc.)

The Bible's ritual gives the cow a Christian Christ like feature atonement power, which no one has such a power except for God, no living creature can take the sin of another.

Hence the killing of a cow to remove the suspicion of murder and cleanse Israel of responsibility of the murder is an anomaly when taking into consideration the context of the Bible. This uncharacteristic ritual was corrected in the Quran by demonstrating that our Righteous God knows, finds, and punishes the guilty.

Noah's flood (Global or Local) ?

the Holy Qur'an saves the revelations within the Bible. This demonstrated in the story of Noah's Flood.

When seen in the light of modern knowledge, the Biblical description of the Flood as a Whole is unacceptable for the following reasons:

a) The Old Testament describes the Flood as a event which covered the entire world.

b) The Flood of Noah described in the Bible is estimated to a date in which a international Flood could not have occurred

The Sacerdotal narration states quite precisely that the Flood took place when Noah was 600 years old. According to the genealogies in chapter 5 of Genesis.

When we relate this to the age of Adam along with the age of Abraham in the Bible (Genesis 11: 10-32) , we calculate the Flood would be situated in the Twenty-first Twenty-second century B.C.

Knowledge of history during this time period would show it was a time of prosperity with civilizations such as Egyptian's Eleventh Dynasty and Babylonia's Third Dynasty at Ur in which we know for certain there were no breaks in these civilizations. Therefore to make such a claim that everything on earth was destroyed as the Bible claims (Genesis 7:21) is unsupported.

On the other hand, the Qur'an gives general details which do not promote any criticisms from a historical point of view.

In The Qur'an 11:25-49, Sura 71, and 26: 105-115, we see God inflicted on communities guilty of gravely infringing His Commandments. Whereas the Bible describes a universal Flood intended to punish ungodly humanity as a whole.

The Qur'an, in contrast, mentions several punishments inflicted on certain specifically defined communities. This is viewed in 25: 35-39,

"We gave Moses the Scripture and appointed his brother Aaron with him as vizier. We said: Go to the people who have denied Our signs. We destroyed them completely. When the people of Noah denied the Messengers, We drowned them and We made of them a sign for mankind. (We destroyed the tribes) of Ad and Tamud, the companions of Rass and many generations between them. We warned each of them by examples and We annihilated them completely."

Sura 7, verses 59 to 93 contains a reminder of the punishments brought upon Noah's people, the Ad, the Tamud, Lot (Sodom) and Madian respectively.

This is the method of how the Qur'an saves the Bible in the narration of the Flood of Noah, as in the case of Saving the Bible from Darwin, the case of the Flood could also not be verified until centuries after the Prophet Muhammad.

Prophet Joseph's dream

Both, the Bible and the Quran mention Prophet Yusef's (Joseph) dream about the Sun and the Moon, and eleven stars bowin to him.

"(Remember) when Yusuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me." [Quran 12:4]

"Then he (Joseph) had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me." [Genesis 37:9]

The Quran mentions this dream at the beginning of Chapter Yusef, and shows how it was fulfilled at the end of the story.

The Bible, however, mentions the dream, but never shows that it was a fulfilled prophecy. The reason why the Bible is not able to fulfill this dream is due to an error, where the mother of Yusef supposedly died when she bore Benyameen.

"And as she was having great difficulty in childbirth, the midwife said to her, "Don't be afraid, for you have another son." As she breathed her last--for she was dying--she named her son Ben-Oni. But his father named him Benjamin. So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). [Genesis 35:17-19]

Rachel is the mother of Joseph and Benjamin; she died two chapters before Joseph had his dream.

The Quran never says that she died, the proof for that is at the end of the story where Yusef raises both of his parents on his throne.

"And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the

interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise." [Quran 12:100]

Bible writers make a mistake when they claim that Joseph's mother died before the adventures of Joseph happened. The Quran ends this kind of falsehood which might have been injected to the Bible intentionally or unintentionally, and corrects the Bible:

1) Jospeh's dream was a perfect prophecy.

2) His mother never died after giving birth to Benyameen.

3) The dream was fulfilled when his father (The Sun) and his mother (the Moon) and his eleven brothers (stars) bowed down to him.

Therefore, the Quran compliments and corrects the Bible errors. Joseph's dream is nothing but one of many other examples.

What Does the Bible Say about God ?

The question to Christians is simple, do you choose as a Protector, "a God that needs to Rest", or a "God that does Not need Rest".

{Exo. 31:17} "For in six days the Lord made heaven and earth and on the seventh day he Rested, and was Refreshed."

{Qur'an 50:38} "We created the heavens and the earth and all between them in six days, nor did any sense of weariness touch us."

Humans are imperfect, God throughout the Bible is given human traits, unlike a Supreme Being. Do the Christians choose a God that Forgets over a God that does Not make errors.

{Psalm 13:1} "How long will You Forget me, O Lord"

{Qur'an 20:52} "My Lord Never Errs, Nor Forgets"

Do you Christians believe in a God that "Sires" children {i.e. David and Jesus}, Who is God's Christian "Wife", or does the Biblical God "Beget" these children "without being married".

{Heb. 5:5} "God said to Jesus,'You are my son today I have begotten you" *Also* {Psalm 2:7} "God said to David, 'You are my son today I have begotten you" [K.J.V.]

{ Qur'an 112:1} "Say: He is Allah, The One; Allah, the Eternal Absolute; He does Not Beget, Nor is He Begotten, and there is None Like unto Him."

Do you Christians believe in a God that "regrets", feels and proclaims to be "mistaken" ?

[Gen. 6:6] And the Lord was sorry that he made man on the earth, and it grieved him to his heart. [he said]: [Gen 6:7] "For I am sorry that I have made them."

To my Christian Brothers and Sisters, Judge both Books Critically, Look at the Defense for Both and then choose the Right Path. Read the Qur'an, give your Soul a "Fair Trial"

Adam or Eve to blame ?

Everyone blames it on Eve. That is why there have been so much abuse and disregard to the women in this world. That is why the women never achieved full equality in rights with their fellow men, even if they were more qualified.

We know that history is written by the victor.

The men who physically overpowered the women wrote the history of everything we learn in school, and out of school.

The Bible we have today was corrupted by men who have no less of enthusiasm to downplay the status of women than some of the men living in this century.

The only unaltered word of God that we have today, is the QURAN.
That is where we can find the truth about the status of women in relation to man as far as God is concerned. All the other books have been tampered with by men who have many more other interests than serving God ALONE.

Because the Quran is the Ultimate Truth, we can without hesitation compare it to all that we have of older scriptures, like the Old and New Testament, and we can without difficulty sense the alteration that was introduced into these Holy books.

Where does Eve, the mother of all the human beings stand in the Bible compared to the Quran?

Just a quick study of the way the Bible treats Eve would explain the reason behind all the problems that the women are suffering today.

Read Genesis 3:1-24

"When God asked Adam why did he eats from the forbidden tree, he answered, according to the Bible. "And the man said, the WOMAN whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat." Genesis 3:12-13

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise the head, and thou shalt bruise his heel. Unto the woman he (God) said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Genesis 3 : 15-16

As we can see here, Adam who committed the sin of eating from the forbidden tree blame it on Eve ? And since then, men of all generations have been blaming Eve for their sins. You see that God in the Bible is blaming Eve and punishing her and all the Eves to come for the sin she did.

Does the Quran present the story of Adam and Eve differently?

If you read the same story in the Quran, (See 2:31-36),

(7:19-25),(20:115-123)you will find that God in the Quran :

(1) never blamed Eve for the sin that Adam committed . God spoke about both Adam and Eve being duped by Satan, and never singled Eve out.

(2) Adam is held responsible for the sin he committed, he cannot blame it on Eve, since he is as a responsible human being as she.

(3) Both Adam and Eve were punished for their sin by being ousted from Paradise.

(4) Eve did not receive any harsher admonition than Adam and was not threatened by misery for herself and all her female offsprings as the Bible depicts.

(5) In Islam (Submission in English), all the stories about Eve being responsible for getting Adam to sin can only be found in the Hadiths Books and never found in the Quran.

Like many Hadiths in the Hadiths books, you can easily recognize the influence of Jewish beliefs on those who wrote these books, alleging the false stories and sayings to the prophet Muhammed.

In summary, while the Bible (and the corrupted hadiths) blame it on Eve, the Quran holds both Adam and Eve responsible for the sin of eating from the forbidden tree. Islam (Submission) holds everyone responsible for his/her sins. No blaming of parents, spouse, teachers, preachers, brothers, sisters, friends, or any one is accepted.

"Say, "Shall I seek other than God as a Lord when He is the lord of all things ? NO SOUL BENEFITS EXCEPT FROM ITS OWN WORKS, AND NONE BEARS THE BURDEN OF ANOTHER. Ultimately, you return to your Lord, then He informs you regarding all your disputes." 6:164

Was Isaac or Ishmael to be sacrificed ?

As you know, Kedar is a descendent of Ishmael {Genesis 25:13}, and Ishmael is the the base for the Family Tree of Prophet Muhammad through Kedar.

An important Fact that I would like you to observe now is how the scribes switched names to illegitimize Ishmael.

The scribes and commentators say that Ishmael is not a legitimate son of Abraham and therefore the covenant was only with Isaac.

Now I will show you in the Scripture that it was Really Ishmael who was to be sacrificed and the covenant was first done with Ishmael and Ishmael was a legitimate son of Abraham even after Abraham’s death.

1. The covenant was first made with Abraham and Ishmael;

Genesis 17:10 This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Genesis 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

Note:-

2. It was really Ishmael and not Isaac who was going to be sacrificed and the Jewish scribes because of vanity, switched the names;

Genesis 16:16 "and Abram [is] a son of eighty and six years in Hagar’s bearing Ishmael to Abram."

Who’s son? Abraham’s "son". Now as far as the sacrifice is concerned, Genesis 17:24 "Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin."

That makes Abraham’s son Ishmael 13, how old is Isaac at this time? Genesis 21:5 "Abraham was a hundred years old when his son Isaac was born to him."

that means during the circumcision/sacrifice, Abraham’s only "begotten" son is Ishmael and not Isaac as the Bible says.

KJV Hebrews 11:17 "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,"

Therefore we see that Isaac was not the only son, as a matter of fact, Isaac was not even born yet and Abraham’s Only begotten son was Ishmael. Therefore further confirming the Legitimacy of Prophet Muhammad which God says I will make great Nations from Ishmael.

Genesis 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

3. Ishmael was a legitimate son even after Abraham died;

Genesis 16:3 "And Sarai Abram’s wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife."

Genesis 25:9 "Then his sons Isaac and Ishmael buried him (Abraham) in *the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre,"

Genesis 25:12 "Now these are the records of the generations of *Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s maid, bore to Abraham;"

Bible, Koran, and the Prophets

The Biblical concept of prophethood is also radically different from the one presented in the Qur'ân. Whereas the Qur'ân depicts prophets as the best model of piety and moral uprightness,

Qur'ân 21:27 and 22:52, in the Biblical version almost all prophets seem to commit major sins in faith and moral standing.

Some of the shameful deeds attributed to prophets include;

Aaron's idol worship; [Exo. 32:2]
"Aaron said to people of Israel, "take off the rings of Gold which are in the ears of your wives, your sons and your daughters. So they took off the rings of gold, and brought them to Aaron. And he received the golf at their hand and fashioned it with a graving tool and made a molten calf and they said, "These are your Gods, O Israel, who brought you up out of the land of Egypt."

Solomon's inclination towards idolatry [1 Kings 11:4].

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father."

The drunken Lot committed incest with his daughters [Gen. 19:30]

Lot went up out of Zo'ar and dwelt in the hills with his two daughters. And the first-born said to the younger, "Our father is old, and there is not a man on earth to come to us after the manner of all the earth. COME LET US MAKE OUR FATHER DRINK WINE AND WE WILL LIE WITH HIM, that we may preserve offspring through our father. So they made their father drink wine that night; AND THE FIRST BORN WENT IN AND LAY WITH HER FATHER; HE DID NOT KNOW WHEN SHE LAY DOWN OR WHEN SHE AROSE.

And on the next day, the first-born said to the younger "Behold, I lay last night with my father, let us make him drink wine tonight also; then you go in and lie with him that we may preserve offspring through our father.
So they made their father drink wine that night also, and the younger arose, and LAY WITH HIM; and he did not know when she lay down or when she arose. THUS BOTH THE DAUGHTERS OF LOT WERE WITH CHILD BY THEIR FATHER.

David was not only a peeping Tom, but actually committed adultery with the wife of Uriah, and had her husband killed [2.Sam. 11:1]

“David arose from his couch and was walking upon the roof that he saw from the roof a WOMAN BATHING; and the woman was very beautiful, and David sent and inquired about the woman. And one said, "Is not that Bathshe'ba, the daughter of Eli'am, the wife of Uri'ah the Hittite?"

So David send messengers and took her, and SHE CAME TO HIM AND HE LAY WITH HER.. Then she returned to her house; and she sent and told David, I am with child. David called her husband, and invited him, and ate in his presence and drank, so that he made him drunk. In the morning David wrote to Jo'ab, "Set Uri'ah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down and die. “

Judah committed incest with his daughter-in-law [Gen. 38:15]

“When he saw her, he thought her to be a harlot, for she had covered her face. He went over to her at the road side and said "Come, LET ME COME INTO YOU" for he did not know that she was his daughter-in-law. She said, "What will you give me, that you may come into me?" He answered, "I will send you a kid from the flock." And she said "Will you send me a pledge till you send it?" He said, "What pledge shall I give you?" She replied "Your signal and your cord and your staff that is in your hand."

So he gave them to her, and WENT INTO HER, and she conceived by him. About three months later, Judah was told, "Ta'-mar your daughter-in- law has played the harlot, and moreover SHE IS WITH CHILD BY HARLOTRY.”

King David’s son rapes his sister [2.Sam. 13:1]

“ Amnon the son of David fell in love with his sister Ta'-mar. "Amnon was so tormented that he made himself ill because of his sister Ta'-mar; for she was a virgin, and it seemed impossible to Amnon to do anything to her.

Amnon had a friend who said to him, "Lie down on your bed and pretend to be ill, and when [your father] the king comes to see you, you say to him: let my sister Ta'-mar come and give bread to eat from her hand. David sent Ta'-mar to her brother and ordered her to feed her brother by her hand.

Ta’-mar took the cakes she had made, and brought them into the chamber to Amnon, but when she brought them near him to eat, he took hold of her, and

said to her, "Come, lie with me, my sister", she said, "No my brother, do not force me." But he would not listen to her; and being stronger than she, he forced her, and lay with her." Then David’s sons kill each other because of this rape [2.Sam. 22-39]

In conclusion, all the adultery and murder between righteous men as listed in the Bible is not present in the Quran, suggesting that perhaps a jealous tribe wrote such stories about the other, certainly Lot or his daughters would not document such a thing, so did it really happen?

Peace

The Kings & Pharaohs Of Egypt

Elias Karîm

Assalamu-alaikum wa rahamatullahi wa barakatuhu:

1. Introduction

This paper proposes to investigate the usage of the titles "**King**" and "**Pharaoh**" during the time of Abraham(P), Joseph(P) and Moses(P) as used in both the Bible and the Qur'ân.

For all kings, the contemporaries of Abraham(P), Joseph(P) and Moses(P), the Bible uses the term "**Pharaoh**" to address the kings of Egypt. The Qur'ân however differs from the Bible: the sovereign of Egypt who was a contemporary of Joseph(P) is named "**King**" (Arabic, **Mâlik**); whereas the Bible has named him "**Pharaoh**". As for the king who ruled during the time of Moses(P) the Qur'ân repeatedly calls him "**Pharaoh**" (Arabic, **Fir’awn**).

These differences in detail between the Biblical and Qur'ânic narrations appear to have great significance as will be discussed in this paper.

2. Biblical Usage Of The Word "Pharaoh"

Some examples of the usage of the word **Pharaoh** are presented below, and are taken from the stories of Abraham(P), Joseph(P) and Moses(P).

2.1 Pharaoh During The Time Of Abraham(P)

According to the book of Genesis, the king who was a contemporary of Abraham(P) was called **Pharaoh**, and this title is used six times[1] in Genesis 12:10-20. Three examples are illustrated below:

> But the Lord inflicted serious diseases on **Pharaoh** and his house hold because of Abram's wife Sarai. [12:17]
>
> So **Pharaoh** summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she was your wife?" [12:18]
>
> Then **Pharaoh** gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had. [12:20]

2.2 Pharaoh During The Time Of Joseph(P)

According to the book of Genesis, the king who ruled Egypt in Joseph's(P) time was also referred to as **Pharaoh.** The king is addressed as Pharaoh ninety times[2]. The following examples are take from Genesis 41:

> So **Pharaoh** sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before **Pharaoh**. [41:14]
>
> Then Joseph said to **Pharaoh**, "The dreams of **Pharaoh** are one and the same. God has revealed to **Pharaoh** what he is about to do." [41:25]
>
> Joseph was thirty years old when he entered the service of **Pharaoh** king of Egypt. And Joseph went out from **Pharaoh's** presence and travelled throughout Egypt. [41:46]

2.3 Pharaoh During The Time Of Moses(P)

According to the book of Exodus, the king who ruled Egypt in Moses'(P) time was also referred to as **Pharaoh**. He is addressed as Pharaoh 128 times[3]. Three examples are illustrated below:

> When **Pharaoh** heard of this, he tried to kill Moses, but Moses fled from **Pharaoh** and went to live in Midian... [2:15]
>
> Then the Lord said to Moses, "See, I have made you like God to **Pharaoh**, and your brother Aaron will be your prophet." [7:1]

When **Pharaoh’s** horses, chariots and horsemen went into the sea, the Lord brought the waters of the sea back over them, but the Israelites walked through the sea on dry land. [15:19]

Thus, for all kings, the contemporaries of Abraham(P), Joseph(P) and Moses(P), the Bible uses the term "**Pharaoh**" to address the kings of Egypt.

3. Qur'ânic Usage Of The Words "King" & "Pharaoh"

Some examples of the usage of the words **King** and **Pharaoh** are presented below, and are taken from the stories of Joseph(P) and Moses(P) . No such usage is to be found in the Qur'ânic story of Abraham(P).

3.1 King Of Egypt During The Time Of Joseph(P)

The sovereign who ruled Egypt during Joseph's(P) day is named "**King**" (Arabic, **Mâlik**); whereas the Bible has named him "**Pharaoh**". The Qur'ân never once addresses this monarch as "**Pharaoh**." Two examples of the usage of the word **King** from the story of Joseph(P) are illustrated below. The Arabic word for King, **Mâlik**, is underlined in red in the Arabic text:

وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ
يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا
تَعْبُرُونَ ﴿٤٣﴾ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ وَمَا نَحْنُ

The **king** (of Egypt) said: "I do see (in a vision) seven fat cows, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! expound to me my vision, if it be that ye can interpret visions." [Qur'ân 12:43]

قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ
بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾ قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم
مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ ﴿٧٣﴾

They said: "We miss the great beaker of the **king**; for him who produces it, is (the reward of) a camel-load[4]; I will be bound by it." [Qur'an 12:72]

Further examples of the usage of the word **King** during the time of Joseph(P) can be found in the Surah Yusuf. See: 12:43, 12:50, 12:54, 12:72, 12:76

3.2 Pharaoh During The Time Of Moses(P)

As for the king who ruled during the time of Moses(P), the Qur'an repeatedly calls him **Pharaoh** (Arabic, **Fir'awn**). Two examples of the usage of the word **Pharaoh** during the time of Moses(P) are illustrated below. The Arabic word for Pharaoh, **Fir'awn**, is underlined in red in the Arabic text:

وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن رَّبِّ
ٱلۡعَٰلَمِينَ ١٠٤ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا
ٱلۡحَقَّۚ قَدۡ جِئۡتُكُم بِبَيِّنَةٖ مِّن رَّبِّكُمۡ فَأَرۡسِلۡ مَعِيَ
بَنِيٓ إِسۡرَٰٓءِيلَ ١٠٥ قَالَ إِن كُنتَ جِئۡتَ بِـَٔايَةٖ فَأۡتِ

> Moses said: "O **Pharaoh**! I am a messenger from the Lord of the Worlds." [Qur'an 7:104]

ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرۡعَوۡنَ
وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمٗا
مُّجۡرِمِينَ ٧٥ فَلَمَّا جَآءَهُمُ ٱلۡحَقُّ مِنۡ عِندِنَا قَالُوٓاْ

> Then after them sent We Moses and Aaron to **Pharaoh** and his chiefs with Our Signs. But they were arrogant: they were a people in sin. [Qur'an 10:75]

Further examples of the usage of the word "**Pharaoh**" during the time of Moses(P) can be found in the following verses:

> Pharaoh, 7:104-137, 8:52, 8:54, 10:75-90, 11:97, 14:6, 20:24, 20:43, 20:56, 20:60, 20:78, 23:46, 26:10-66, 27:12, 28:3-42, 29:39, 38:12, 40:24-46, 43:46-85, 44:17, 44:31, 50:13, 51:38-40, 54:41-42, 66:11, 69:9, 73:15-16, 79:17-25, 85:18
>
> punishment of, 3:11,20:78-79, 26:66, 28:40, 43:55, 44:24, 51:40, 89:18
> torture by and deliverance from, 2:49, 17:103

4. Abraham(P), Joseph(P) & Moses(P) Within Egyptian History

4.1 A Time Chart Of Egyptian History

> Egyptian history is usually divided into periods roughly corresponding to the 30 dynasties of kings listed by Manetho, an Egyptian chronicler of the 3rd century BC. The period before c.3100BC, a time for which no written records exist, is called the Predynastic era.[5]

A *simplified* chronology of Egyptian History[6] containing royal names associated with the period is reproduced below for easy reference. Unless otherwise stated, specific dates for particular Dynasties and Kings that we quote within this paper are taken from Nicolas Grimal's book, A History of Ancient Egypt[7]. Please note that the exact Egyptian chronologies are uncertain, and all dates are approximate. You will find slightly different schemes used in different books.

Dynasties	Dates BC (approx.)	Period	Some Royal names associated with Period
	4500-3150	**Predynastic**	
1 & 2	**3150-2700**	**Thinite Period**	**Narmer-Menes, Aha, Djer, Hetepsekhemwy, Peribsen**
3 - 6	**2700-2200**	**Old Kingdom**	**Djoser, Snofru, Khufu (Cheops), Khafre (Chephren), Menkauhor, Teti, Pepy.**
7 - 11	**2200-2040**	**First Intermediate**	**Neferkare, Mentuhotpe, Inyotef**
11 & 12	**2040-1674**	**Middle Kingdom**	**Ammenemes, Sesostris, Dedumesiu**
13 - 17	**1674-1553**	**Second Intermediate**	**Salitis, Yaqub-Har, Kamose, Seqenenre, Apophis**
18 - 20	**1552-1069**	**New Kingdom**	**Ahmose, Amenhotep (Amenophis), Tuthmose (Thuthmosis), Hatshepsut, Akhenaten (Amenophis IV), Tutankhamen, Horemheb, Seti (Sethos), Ramesses, Merenptah**
21 - 23	**1069-747**	**Third Intermediate**	**Smendes, Shoshenq, Osorkon, Takelot**
24 - 26	**747-525**	**Late Period**	**Piankhy, Taharqa, Psammetichus**

27	525-404	First Persian Period	Cambyses, Darius, Xerxes, Artaxerxes
28 - 30	404-343	Dynasties 28 - 30	Amyrtaeus, Nepherites, Nectanebo
	343-332	Second Persian Period	Artaxerxes, Arses, Darius, Khababash
	332-395AD	Greco-Roman	Alexander the Great, Ptolemy, Cleopatra, Augusts, Tiberius, Nero, Domitian.

In this section we attempt to establish the patriarchal[8] age for Abraham(P), Joseph(P) and Moses(P) based on the theories of Jewish and Christians authorities and recent archaeological discoveries. The stories of the Patriarchs are largely to be found in the first two books of the Bible: Genesis and Exodus. These works contain a mixture of historical detail, later interpretations and legends. William Neil's One Volume Bible Commentary states:

> For we are faced in the book of *Exodus*, as in the book of *Genesis*, **not with a factual historical record but with a narrative which is so entirely composed of a mixture of historical events, theological interpretation of these events and the legendary accretions that naturally accumulate around any dramatic occurrence, particularly one of such momentous significance** (i.e. the Exodus)**, that it is no longer possible for us to disentangle them.**[9]

4.2 When Did Abraham(P) Enter Egypt?

The story of Abraham(P) is contained in the book of Genesis, 11:26 to 25:18. According to Genesis 17 Abraham(P) was originally named **Abram** which God changed to Abraham(P):

> **No longer will you be called Abram; your name will be Abraham,** for I have made you a father of many nations. [17:5]
>
> I will make you very fruitful; I will make nations of you, and kings will come from you. [17:6]

It appears that the name Abraham was unique and was not held by any person prior to that time.

In attempting to establish the patriarchal age of Abraham(P) the Encyclopaedia Britannica states:

> There can be no biography of Abraham in the ordinary sense. The most that can be done is to apply the interpretation of modern historical finds to biblical materials so as to arrive at a probable judgement as to the background and patterns of events in his life. This involves a reconstruction of the patriarchal age (of Abraham, Isaac, Jacob, and Joseph; early 2nd millennium BC), which until the end of the last century was unknown and considered virtually unknowable.[10]

Various attempts have been made to situate Abraham(P) between 2300 BC - 1400 BC. The Academic American Encyclopaedia states that Abraham(P) probably lived in the late 3rd or early 2nd millennium BC:

> Abraham, originally called Abram, was Israel's first great patriarch. **He probably lived in the late 3rd or early 2nd millennium BC**, but the earliest source for information on his life is GENESIS 11-25, written about 10 centuries later.[11]

Traditional scholarship has usually situated Abraham(P) in the second millennium, c.1800 BC in the period corresponding to the Middle Kingdom. According to the Dictionary Of Proper Names & Places In The Bible, under Abraham, we read:

> History of Abraham (ca. 1850 BC)...[12]

A similar date is also be to found in The Lion Handbook To The Bible[13], while the Anchor Bible Dictionary situates Abraham(P) c. 2000 BC.[14]
In recent years however, another opinion has received general acceptance. According to recent archaeological investigations, Abraham(P) is thought to have lived as far back as the late 3rd millennium BC, c.2300 BC. The Hutchinson New Century Encyclopaedia places Abraham(P) in this period:

> Abraham 'eIbrehaem [**lived c. 2300 BC**] In the Old Testament, founder of the Jewish nation. In his early life he was called Abram...[15]

Rev. James L. Dow in, The Collins Gem - The Dictionary of the Bible, also quotes a similar period:

> **His time in history must be between 2300 and 2000 BC.** (Gen. 11-25 and many refs. through out the Bible).[16]

Archaeological discoveries appear to show that the name Abraham(P) was known in ancient times. In 1975 a unique discovery was made in Syria, where the largest collection of inscribed tablets, dating from the 3rd millennium BC, were unearthed:

> EBLA - ancient city of northern Syria, discovered in 1968 by the Italian archaeologist Paolo Matthiae (1940-) at Tell Mardikh, a 56-ha (140-acre) mound south of Aleppo. Excavating the site in 1975, Matthiae unearthed Ebla's royal archives, **a collection of more than 14,000 inscriptions on clay tablets dating from 2500-2200 BC**. Written in the cuneiform characters originated by the Sumerians of Mesopotamia, adapted to the language of Ebla's Semitic inhabitants, they show the city to have been an important commercial center ruled by a merchant aristocracy with an elected king. **They also reveal the existence of a flourishing north Syrian civilization rivalling that of Egypt and Mesopotamia in the 3d millennium BC.**[17]

The tablets were written in the oldest Semitic language yet identified (conveniently called **Ebla**-ite), and reveal that Ebla rivalled Egypt and Mesopotamia as a major power of the ancient world. Furthermore, the tablets have yielded many place names and personal names which appear to correspond to important Biblical (as well as Qur'ânic) places and personalities:

> **According to the Bible**, the Hebrew patriarchs came to Palestine from Haran, a region just northeast of Ebla and mentioned in the tablets.This has suggested to some archaeologists that the documents contained information relevant to the patriarchal stories in GENESIS. **This assertion is supported by the fact that many Eblaites mentioned in the tablets bore Semitic names, such as Abraham, Ishmael, and Esau.**[18]

Personal names corresponding to Biblical patriarchs and their descendants were identified, including the name David which has never before been found in any ancient literature outside the Old Testament:

> Most intriguing of all are the personal names found on the Ebla tablets. They include **Ab-ra-mu** (Abraham), **E-sa-um** (Esau), and **Sa-u-lum** (Saul). Present as well is a name never found before in ancient literature, save the Old Testament: **Da-u-dum** (David).[19]

Some of the personal names which have been reported from Ebla have obvious counterparts in the Hebrew Bible, such as **Ab-ra-mu** [Abraham], **Ish-ma-il** [Ishmael], **Ish-ra-il** [Israel], **Da-u-dum** [David], **Mi-ka-il** [Michael], **Mi-ka-ya** [Micah]**...**[20]

Some Old Testament commentators have suggested that the Eblaite and Biblical names referred to the same person, but most are of the opinion that such names were in use as far back as the third millennium BC.
Although these discoveries appear very attractive, one needs to use the Eblaite and Biblical data with caution. These discoveries:

"have led to widespread acceptance of the historicity of the Patriarchs, **but not necessarily the acceptance of what the Bible says of them**; and the suggestion that is so often heard that biblical scholars are steadily drawing closer to accepting the Bible as history is, therefore, grossly misleading."[21]

The Italian archaeologist Paolo Matthiae was at pains to point out:

The tablets cover a thousand years before Abraham[22], and a thousand years, even in the fourth millennium before Christ, was a very, very long time. They tell us much, but what they don't tell us - what they *can't* tell us - is whether the Bible is true or not. They have nothing to do with the Bible, at least not directly, and what we have here is not a biblical expedition. If we have tablets with legends similar to those of the Bible it means only that such legends existed round here long before the Bible.[23]

From the current data available to us, we could thus situate Abraham(P) c. 2300 BC:

Three great religions - Judaism, Christianity, and Islam - trace their historical origins to the Patriarch Abraham. The Book of Genesis introduces him as a native of Ur of the Chaldees, in southern Mesopotamia. Scholars have always taken this at face value. Most of them believe that about 1800 B.C. Abraham and his followers migrated through the Fertile Crescent - north from Ur, across Syria, and down into Palestine.

But we now encounter a Syrian capital (Ebla), dating from five hundred years *before* the widely accepted date for Abraham -- a place rich in

patriarchal and Biblical names. Provocatively, the Ebla tablets mention a nearby Syrian city called Ur, while Deuteronomy refers to Jacob, Abraham's grandson, as a Syrian. Furthermore, Muslim scholars have long held that Abraham's epic journey occurred about 2300 B.C.[24]

Such a date would place Abraham(P) in a period corresponding to the Egyptian **Old Kingdom**.

4.3 When Did Joseph(P) Enter Egypt?

The majority of scholars conclude that Joseph(P) entered Egypt during the time of the Hyksos. The Hyksos belonged to a group of mixed Semitic-Asiatics who infiltrated Egypt during the **Middle Kingdom** and became rulers of Lower Egypt during the **Second Intermediate Period** (c. 1674-1553 BC). Concerning the Hyksos, the Encyclopaedia Britannica says:

> Group of mixed Semitic-Asiatics who settled in northern Egypt during the 18th century BC. In about 1630 they seized power, and Hyksos kings ruled Egypt as the 15th dynasty (c. 1630-1521 BC). The name Hyksos was used by the Egyptian historian Manetho (fl. 300 BC), who, according to the Jewish historian Josephus (fl. 1st century AD), translated the word as "king-shepherds" or "captive shepherds." Josephus wished to demonstrate the great antiquity of the Jews and thus identified the Hyksos with the Hebrews of the Old Testament. This view is not now supported by most scholars, though it is possible that Hebrews came into Egypt during the Hyksos period or that some Hyksos were the ancestors of some Hebrews. "Hyksos" was probably an Egyptian term for "rulers of foreign lands" (heqa-khase), and it almost certainly designated the foreign dynasts rather than a whole nation.[25]

William Neil's One Volume Bible Commentary explains that Joseph's(P) rise to an important position was more likely under the Hyksos rule:

> It may well be that a migration of Hebrews into Egypt was more possible in that (Hyksos) period than at other times within the second millennium B.C., and that the pharaoh of the Joseph story was in fact a fellow-Semite, and therefore more likely to appoint a non-Egyptian as his prime minister. Similarly the expulsion of the Hyksos, and the resumption of power by the native Egyptian rulers may account for the change in the fortunes of the Hebrews, and explain their bondage under a pharaoh "who knew not Joseph" (Ex. 1:8).[26]

Nelson's Illustrated Bible Dictionary explains that Joseph's(P) rise to an important position could only have occurred under Hyksos rule:

> ...Egypt's stability was weakening and that the second intermediate period of weakness (1750-1570 B.C.) was about to begin.
>
> During this time of weakness, many non-Egyptians entered the country. A group called the Hyksos ("ruler from a foreign land") took control of the nation. Joseph's rise to an important position in the house of Potiphar (Genesis 39) and his appointment to the task of collecting grain during the years of plenty (Genesis 41) were possible because other foreigners had significant places in the Hyksos government.[27]

There is another piece of evidence which may help to shed more light on the period of history occupied by Jacob(P), Joseph(P) and his brethren There exists a trace of the name Jacob(P) (Yakub) in ancient Egyptian hieroglyphs - in the list of the last Hyksos kings - which appears to strengthen the theory that Joseph's(P) rise to an important position in Egypt occurred during the Hyksos period (see Appendix A.).

Another theory, though rare, is that Joseph's(P) entry into Egypt took place during the **Middle Kingdom**. The ruler during this period is said to be Sesostris III (12th Dynasty, c .1878 - 1842 BC).

4.4 When Did Moses(P) Enter Egypt?

Scholars have tried to find the period occupied by Moses(P) in history and have placed him at various points within the **New Kingdom**, from Tuthmosis II (c. 1493-1479 BC) to Merneptah (c. 1212-1202 BC). Most attempts have tried to locate Moses(P) in time according to whichever king of Egypt may have played a part in the Exodus.

The Encyclopaedia Britannica situates Moses(P) in the reign of Seti I and Rameses II:

> According to the biblical account, Moses' parents were from the tribe of Levi, one of the groups in Egypt called Hebrews. Originally the term Hebrew had nothing to do with race or ethnic origin. It derived from Habiru, a variant spelling of Hapiru (Apiru), a designation of a class of people who made their living by hiring themselves out for various services. The biblical Hebrews had been in Egypt for generations, but apparently they became a threat, so one of the pharaohs enslaved them. Unfortunately, the personal name of the king is not given, and scholars have disagreed as to his identity and, hence, as to the date of the events

of the narrative of Moses. One theory takes literally the statement in I Kings 6:1 that the Exodus from Egypt occurred 480 years before Solomon began building the Temple in Jerusalem. This occurred in the fourth year of his reign, about 960 BCE; therefore, the Exodus would date about 1440 BCE.

This conclusion, however, is at variance with most of the biblical and archaeological evidence. The storage cities Pithom and Rameses, built for the pharaoh by the Hebrews, were located in the northeastern part of the Egyptian delta, not far from Goshen, the district in which the Hebrews lived. It is implicit in the whole story that the pharaoh's palace and capital were in the area, but Thutmose III (the pharaoh in 1440) had his capital at Thebes, far to the south, and never conducted major building operations in the delta region. Moreover, Edom and Moab, petty kingdoms in Transjordan that forced Moses to circle east of them, were not yet settled and organized. Finally, as excavations have shown, the destruction of the cities the Hebrews claimed to have captured occurred about 1250, not 1400.

In as much as tradition figured about 12 generations from Moses to Solomon, the reference to 480 years is most likely an editorial comment allowing 40 years for each generation. Since an actual generation was nearer 25 years, the most probable date for the Exodus is about 1290 BCE. If this is true, then the oppressive pharaoh noted in Exodus (1:2-2:23) was Seti I (reigned 1318-04), and the pharaoh during the Exodus was Ramses II (c. 1304-c. 1237). In short, Moses was probably born in the late 14th century BCE.[28]

The Academic American Encyclopaedia situates Moses(P) in the 13th century BC, with the Exodus taking place c. 1250 BC:

Moses was a leader of the ancient Hebrews who brought them out of Egypt in the so-called Exodus (c.1250 BC), mediated the covenant between them and Yahweh at Sinai, and guided them through the desert to the borders of Canaan. The biblical tradition assigns him a life span of 120 years, but the reliability of this figure is questioned.

The books of Exodus through Deuteronomy in the Bible are the only available sources for details about Moses' life. No contemporary Egyptian documents yet found mention him, and the later

traditions about him recorded in the work of Philo of Alexandria and in Josephus and rabbinic sources appear to be mere elaborations of the biblical story.[29]

The generally accepted theory appears to be that Moses(P) lived during the reign of at least two kings, Rameses II and his successor Merneptah. The Pharaoh Rameses II died while Moses(P) was in exile in Midian (NW Arabia):

"In the course of those many days **the king of Egypt died.**" (Exodus 2:23).

According to the Bible, God ordered Moses(P) to go to Pharaoh and lead his people out of Egypt. The new king, Merneptah, refused to allow the Hebrews to leave Egypt and finally perished in the sea whilst in pursuit of Moses(P). Holt's World History: A Dictionary of Important People, Places and Events identifies Merneptah as the Pharaoh of the Exodus:

c1236 - c1223 BC Merneptah reigned; defeated attacks by the Libyans and Sea Peoples; records of his reign contain the earliest mention of Israel, and **many believe him to have been king at the time of the Hebrew Exodus from Egypt.**[30]

The Egyptologist Pierre Montet in his book Egypt and the Bible[31] also concludes that Merneptah was the Pharaoh of the Exodus. The Hutchinson New Century Encyclopaedia believes that Merneptah was most likely the Pharaoh at that time:

Ramses was succeeded by his 13th son, the elderly Merneptah (possibly the pharaoh of the Exodus), who had to suppress a rising in Palestine - the accounts of this revolt contain the first mention of Israel. He also dealt successfully with invasions from the west. Then followed 30 confused years, when several pharaohs reigned, most with doubtful claims to the throne.[32]

Medical science has also been of assistance in helping identify the Pharaoh of the Exodus. Between 1974-76 modern medical examinations of the mummified bodies of Rameses II and Merneptah were carried out by a team of specialists:

In all, there were ten doctors and dentists engaged in the primary investigations. An expanded field of study led by such experts allowed us to make certain discoveries that cast new light on a variety of old questions pertaining to Pharaoh Merneptah, in particular the visible lacuna[33] in

> his skull. Also included in our study was the mummy of Ramesses II.
>
> The general findings of these studies are well known within the medical profession, and the final reports were read before various scholarly and professional societies, of which the most important was the French National Academy of Medicine on February 17, 1976. Also included were the French Society of Radiology and the French Society of Forensic Medicine. The medical profession was perfectly well informed and up-to-date concerning the work that had been carried out in Egypt during 1974 and 1975.[34]

Whomever was the pharaoh of Egypt in the Exodus, it is clear that he must have been in good enough health to have led the pursuing army. The medical study of the mummy of Rameses II make it clear that Rameses II was totally incapable of taking such a warrior-like initiative just before his death:

> In order to obtain comparative data concerning certain medical findings, we extended the research to mummies of the kings of Egypt who reigned during other periods. The research put us in a position to bring data concerning certain points to light, in such a way that today many hypotheses suggested by biblical commentators before 1976 cannot be upheld. As far as the Exodus is concerned, for example, as I will emphasize in chapter 9, Ramesses II could not have been in a position to be at the head of the Egyptian army pursuing the Hebrews. Since he was suffering from a disease which rendered him disabled --as shown by X-rays-- he would not have been able to participate in the pursuit. Ramesses II could not have played the least part in the Exodus. On the other hand, we may state without reservation that his successor, Merenptah, was obviously injured by multiple blows resulting in severe lesions which were rapidly or instantaneously lethal. Without excluding death in water, emphasized by commentators of the Scriptures, the medical study has shown that the wounds were provoked by considerable violence.[35]

For a detailed discussion concerning the periods when Joseph(P) and Moses(P) entered Egypt and the identification of the Pharaoh of the Exodus see: Moses And Pharaoh: The Hebrews In Egypt[34], and Mummies Of The Pharaohs: Modern Medical Investigations[35] by Dr. Maurice Bucaille.

5. Modern Linguistic Studies Concerning The Word "Pharaoh"

What does modern linguistic studies and Egyptology reveal about the word **Pharaoh** and its use in ancient Egypt? The Encyclopaedia Britannica, under the entry Pharaoh, informs us that the term originally referred to the royal residence, and was later applied to the king during the New Kingdom:

> (from Egyptian *per 'aa*, "great house") , originally, the royal palace in ancient Egypt; **the word came to be used as a synonym for the Egyptian king under the New Kingdom (starting in the 18th dynasty, 1539-1292 BC), and by the 22nd dynasty (c. 945-c. 730 BC) it had been adopted as an epithet[36] of respect.** The term has since evolved into a generic name for all ancient Egyptian kings, although it was never formally the king's title.[37]

The Academic American Encyclopaedia states under Pharaoh:

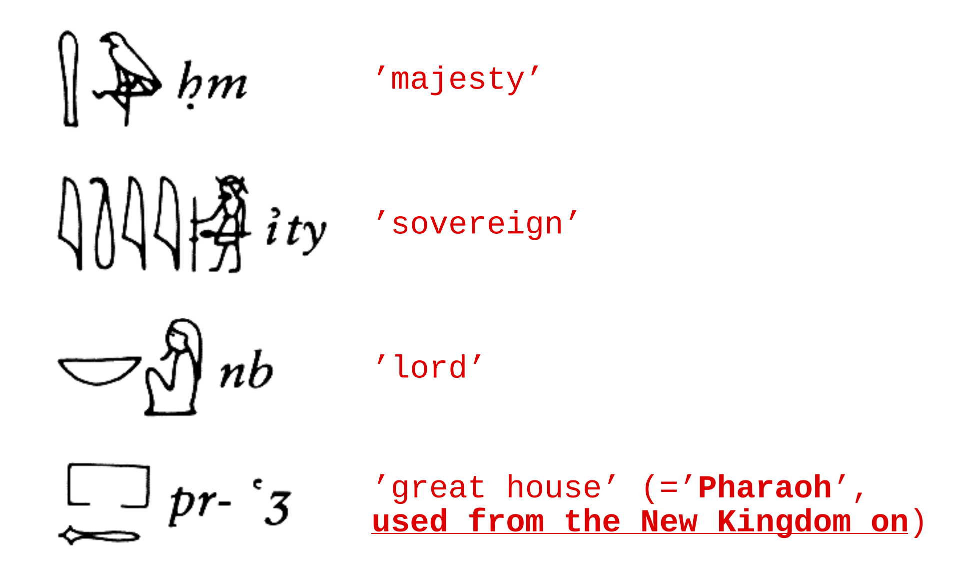
> **From the New Kingdom onward the title pharaoh, from an Egyptian word meaning "the royal palace," was given to the kings of ancient Egypt** (see EGYPT, ANCIENT). It was later added to the king's name as part of his title...[38]

The Funk & Wagnalls Encyclopaedia also informs us of the same fact:

> PHARAOH (Egypt. "great house"), name originally used by the ancient Egyptians for the palace of their king. **Beginning in the 18th Dynasty (1570-1293 bc) it was applied to the king himself.** It is familiar to modern readers mainly because it is used to designate Egyptian kings in the Bible, usually with no other identification.[39]

In the book Reading The Past - Egyptian Hieroglyphs[40], published by the British Museum, we find the hieroglyphic characters that represent the words "King" and "Pharaoh". And once again we discover that the title Pharaoh was used to designate the king from the New Kingdom onward :

> The ordinary word for king, already encountered above, is nswt, , often abbreviated to . Here are some other common designations with their conventional translations:



Nelson's Illustrated Bible Dictionary agrees with modern linguist research and states concerning Pharaoh:

> the title of the kings of Egypt until 323BC. In the Egyptian language the word Pharaoh means "great house." This word was originally used to describe the palace of the king. **Around 1500BC this term was applied to the king.**[41]

A few authors and reference works are of the opinion that the title Pharaoh was first used very late in Dynastic history. Hilary Wilson, for example, states in her recent book People Of The Pharaohs that the title Pharaoh was first applied to the king in the Late Period (747-525BC):

> **Only in the Late Period was the expression per-aa used to refer to the King as an individual** rather than an institution....[42]

The Hutchinson New Century Encyclopaedia states that the title Pharaoh was first applied to the king after c. 950 BC.

> **Pharaoh...** This term, meaning 'great house', was originally applied to the royal household, and **after about 950 BC to the king.**[43]

We have already discovered that the title Pharaoh was first used to refer to the king from the New Kingdom, but it was **never used in conjunction with the**

king's name until about 950 BC. In The Legacy of Egypt the usage of the title Pharaoh is clarified:

> Pharaoh goes back to the Egyptian expression *par-aa, lit. 'great house', which was originally applied, in accordance with this literal meaning, to the king's palace and his court. It is only from the **Eighteenth Dynasty that it was used exclusively to refer to the king's person, though never in conjunction with the king's name; this latter use is attested for the first time about 950B.C. and is thenceforward common.**[44]

The famous English egyptologist Sir Alan Gardiner discusses the term Pharaoh and cites the earliest example of its application to the king, during the reign of Amenophis IV's[45] (fl. c.1352 - 1338 BC) as recorded in the Kahun Papyrus[46]. Regarding the term Pharaoh, Gardiner says[47]:

> As regards the term Pharaoh (Hebrew פַּרְעֹה, Greek *Φαραώ*, Coptic ⲡⲣ̅ⲣⲟ : ⲡⲟⲩⲣⲟ),[8] the facts are as follows.[9] The Egyptian original *Pr-ʿꜣ* 'Great House' was used in the Old Kingdom as part of many phrases like *smr Pr-ʿꜣ* 'courtier of the Great House', and clearly there referred to the palace itself or to the court, and not to the person of the king. From the end of Dyn. XII onwards the term is written *Pr-ʿꜣ ʿnḫ wḏꜣ snb* 'Great House, may it live, prosper, be in health' with the auspicious wish-formula discussed §§ 55. 313; but still it seems to mean only the palace. The earliest certain instance where *Pr-ʿꜣ* refers actually to the king is in a letter to Amenophis IV (Akhenaten), which is addressed to *Pr-ʿꜣ ʿnḫ wḏꜣ snb nb* 'Pharaoh, l. p. h., the Master'.[10] From Dyn. XIX onward it is used occasionally just as *ḥm·f* 'His Majesty' might be used; we read 'Pharaoh went forth', 'Pharaoh said', etc. In other words the term has become a respectful designation for the king, just as the head of the Ottoman government was termed the Sublime Porte. The final development was when a proper name was added to the title, as in the 'Pharaoh Hophra' of the Old Testament; the earliest Egyptian example of this use is under one of the Shoshenks of Dyn. XXII.
>
> [8] *ÄZ.* 53, 130.
> [9] *PSBA.* 23, 72.
> [10] *P. Kah.* 38, 17. However, *Arm.* pl. 93, 5 probably dates from Tuthmosis III, see *ib.* p. 160; cf. also Brit. Mus. 148 (*Hier. Texts* vii, pl. 43), Tuthmosis IV.

Gardiner also cites two possible earlier examples under Tuthmosis III[48] (fl. c.1479 - 1425 BC) and Thumosis IV[49] (fl. c.1401 - 1390 BC) (as mentioned in his footnote 10

above), while Hayes has published an ostracon[50] from the joint reign of Hatshepsut (c.1478-1458 BC) and Tuthmosis III (c.1479-1425 BC) that twice refers to the latter simply as "Pharaoh."[51]

6. Conclusions

Dynasties	Dates BC (approx.)	Period	Patriarch
3 - 6	**2700 - 2200**	**Old Kingdom**	**Abraham (*c.*2300BC)**
7 - 10	**2200 - 2040**	**First Intermediate**	**Abraham (*c.*2000BC)?**
11 & 12	**2040 - 1674**	**Middle Kingdom**	**Abraham (*c.*2000BC - *c.*1800BC)? Jacob, Joseph (*c.*1800BC)?**
13 - 17	**1674 - 1553**	**Second Intermediate**	**Jacob, Joseph**
18 - 20	**1552 - 1069**	**New Kingdom**	**"Pharaoh" first applied to the king around middle of the 14th century BC, *c.*1352-1348 BC.**
			Moses born around the beginning of the 13th century BC.

According to modern linguist research the word "Pharaoh" comes from the Egyptian **Per-aa**, meaning Great House and originally referred to the palace rather than the king himself. The word was used by the writers of the Old Testament and has since become a widely adopted title for all the Kings of Egypt. However, the Egyptians did not call their ruler "Pharaoh" until the 18th Dynasty (c.1552 - 1295 BC). In the language of the hieroglyphs, "Pharaoh" was first used to refer to the king during the reign of Amenhophis IV (c.1352-1338 BC). We know that such a designation was correct in the time of Moses(P) but the use of the word Pharaoh in the story of Joseph(P) is an anachronism[52], as under the rule of the Hyksos there was no "Pharaoh." Similarly, the events related in Genesis 12 concerning Abraham(P) (c. 2300 BC) could not have occurred in a time when the sovereign of Egypt was called Pharaoh, and this exposes yet another anachronism. In several chapters of Genesis we find the same error. The biblical

writers composed their texts under the influences of the knowledge of their time, when the king of Egypt was usually designated as "Pharaoh". The Interpreter's Dictionary Of The Bible explains the reasons of such discrepancies with modern knowledge:

> The frank attitude toward the stories about Egypt in Genesis and Exodus is that folk memory had retained the essentials of great Hebrew experience but had later clothed that memory with some details imperfectly recollected and some circumstantial details borrowed from later times and conditions.[53]

The situation is entirely different in the Qur'ân. We find mentioned the Egyptian king who was a contemporary of Joseph(P). For him the Qur'ân uses the title **"King"** (Arabic, **Mâlik**); he is never once addressed as Pharaoh. As for the king who ruled during the time of Moses(P), the Qur'ân repeatedly calls him **Pharaoh** (Arabic, **Fir'awn**).

These facts that we have mentioned were unknown at the time of the Qur'anic Revelation. At the time of the Qur'ânic Revelation, the only source of knowledge of the religious past was the Bible. From the time of the Old Testament to the Qur'ân, the only document mankind possessed on these ancient stories was the Bible itself. Furthermore, the knowledge of the Old Egyptian hieroglyphs had been totally forgotten, and no one could read them until the 19th century AD. These facts must be reflected upon, especially in the face of unfounded allegations that are usually made against the Prophet Muhammad(P),"the author of the Qur'ân, who largely copied the Bible."

If there was no human knowledge in existence at the time, then from where did the Prophet Muhammad(P) obtain this information? If human factors are unable to account for the changes in the narrations which affected their meaning with regard to modern knowledge, another explanation has be accepted: **the Qur'ân is a Revelation from God, and that Muhammad(P) is his final Prophet.**

> And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these (pagan Arabs): and none but Unbelievers reject our signs.
>
> And thou (Muhammad) wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.
>
> Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.

Yet they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with God: and I am indeed a clear Warner."

And is it not enough for them that we have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.

Say: "Enough is God for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject God, that will perish (in the end)."

[Qur'ân 29:47-52]

And Allah knows best.

APPENDIX A:
A Trace Of The Name 'Jacob' Expressed In Hieroglyphs

In the Bible, Jacob(P) was the grandson of Abraham(P) and Sarah, the son of Isaac(P) and Rebecca, and the traditional ancestor of all Israel. He wrestled with an angel, who gave him the name Israel (Hebrew **Yisra'el**, Arabic **Isra'il**) (see Genesis 32:22-32). Jacob's(P) twelve sons were the ancestors of the twelve tribes of Israel; Jacob's(P) favourite being Joseph(P).

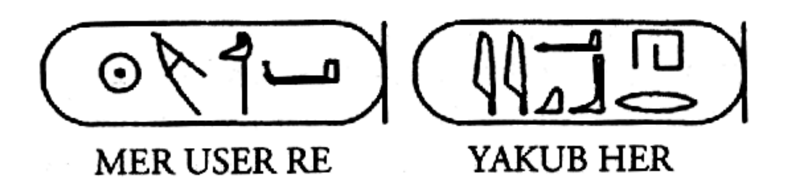
In the Holy Scriptures, there is no other Hebrew named Jacob with the exception of the eponymous[54] ancestor of "Israel." The semitic name Yakub (Jacob) is mentioned -- as far as we know written for the first time in hieroglyphic characters -- in the list of the last Hyksos kings...[55]

Since the end of the 19th century, specialists in Old Egyptian have been aware of the existence of the word "Israil" which appeared in a hieroglyphic text. Despite the fact that this quotation is unique, knowledge of it is widespread. On the contrary, the quotation of the name of Jacob in the same language is not so well-known: nevertheless, Jacob was similarly expressed in the titles of a Hyksos king of the 15th dynasty, who reigned during the 17th century B.C.

We must take into account that the Hyksos, who were respectful of the Egyptian religious customs,

kept on using the names of local gods for their titles; in this way, the name of a sovereign expressed religious facts, exactly like it did for the traditional sovereigns of the country.

Thus, the king MERUSERRE



had a first titular name which means: "The one who loves the power of (god) Re." But it is the first element of the entire name, as for Ramesses II, where the first element was: "The (god) Re gave birth to him," preceding four other expressions, each of them having a religious sense. For King MERUSERRE, one knows only what follows the first element, two words: YAKUB HER, whose orthography is alphabetic and would not leave us in uncertainty about the translation: **"Yakub (Jacob) is content (or satisfied)."** One cannot know the reason for it, the more so since we are not aware of the last elements of the entire name: we may suppose that they would have been useful to a more complete understanding.

Some specialists in Old Egyptian seem not to have taken an approach that would have taken biblical history into account in their interpretation of the word "Yakub" as Jacob. From a purely linguistic point of view, they discuss the meaning of "Her," assuming that it might not have the classical meaning that is reported here: maybe it would have been transliterated from the Semitic word "EL" whose sense is "deity" and would become "Her" in hieroglyphs; through such an alteration "Yakub Her" would have a different meaning.

Nevertheless, we must draw special attention to what we know about this Hykos king of the 15th dynasty: **he reigned circa 1650 B.C., as is accurately stated in a reference to the date of his quarrel with a kinglet of Thebes that is confirmed by texts. Also, it is most likely that we can situate a little before this precise time the entry of Jacob into Egypt,** according to the general results of the present study. At the very least, the mention of the word "Yakub" in a

titulary of a Hyksos king unique in hieroglyphs - means that the Hyksos aristocracy had just then introduced the name of Jacob as a kind of patron. Despite the absence of a rigorous demonstration from a linguistic point of view, we may suggest the possibility of an additional correspondence between the biblical teaching and the history of this time.[56]

The Hyksos king is also listed in Nicolas Grimal's book, A History of Ancient Egypt.[57]

The name YAKUB-HER is also translated as "**Yakub (Jacob) is happy**" in Mummies of the Pharaohs. Modern Medical Investigations.[58] Interestingly, concerning the meaning of the name Israel, The Interpreter's Dictionary of the Bible concludes that:

the most probable interpretation is that which connects the name Israel with the root isr/'sr, "reliable," "successful," "happy."[59]

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[4] It is interesting to note that the Arabic word for camel is "**jamal**" (as in surah 7:40 and 77:33 which uses the plural), whereas all camels are designated by the Arabic word "**ibl**" (as in surah 6:144 and surah 88:17). However, the Arabic word used here is "**baeiyr**" which means "all that is able to bear, beast of burden, beast carrying a load" not specifically "camel". This may serve as a topic for a future paper - **insha Allah** (God Willing).

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